

A Short Primer on The Classification of Knowledge in Logic

حسن التحقيق في أقسام التصور والتصديق

*A UNIQUE COMPARATIVE AND INTERDISCIPLINARY STUDY OF 'ILM' AND ITS
TYPES IN LOGIC, KALAM, USUL AL-FIQH, FIQH, NAHW, LUGHA AND WESTERN
EPISTEMOLOGY*

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بسم الله الرحمن الرحيم

الحمد لله رب العلمين وأفضل الصلوة وأكمل التسليم على سيدنا محمد وعلى آله وصحبه ووراثه أجمعين

Introduction

The aim of this short primer is for intermediate students of *mantiq* to enhance their understanding of the two types of 'knowledge', namely, *tasawwur* and *tasdeeq*. Teachers will also find much of its content beneficial. It is a collection of notes I made for my IlmGateway Alim course students in year 6, who are studying *Tahdheeb al-Mantiq* of Imam al-Taftazani (upon him be mercy). This commentary represents the *Bandyalwi* method of explaining *Tahdheeb*. The *Bandyalwi* approach is that of *Ustadh al-Kull*, Ata Muhammad Bandyalwi, who is the student of *Imam al-Ilm* Yar Muhammad Bandyalwi, who is the student of *Allama* Hidayatullah Jawnpuri, who is the student of the erudite *Allama* Fazl-e-Haq Khayrabadi (Allah Almighty shower mercy on all of them).

I have introduced students to several *fawa'id* from advanced works like *Hamdullah*, *Meer Zahid*, *Khayali*, and *Sayyidi* Imam Ahmad Raza's *Fatawa Razawiyyah* and *al-Mu'tamad*, etc. Reference has been specifically made to such sources because of the invaluable gems hidden therein, many of which have not been brought out into the wider sphere of contemporary academic and *darsi* discussions. One of the distinct features of this primer is that it intersects the *mantiqi* definitions of terms with *ilm al-kalam*, *lugha*, *nahw*, *fiqh* and *usul al-fiqh* definitions, and thus, enables one to distinguish between terms and their varying contexts. The works of Imam Ahmad Raza played an instrumental role, if not the primary role, in facilitating for the former to be achieved. Great effort has been made to present the details of this paper in an orderly fashion with examples, and therefore, students are encouraged to memorise them, for they will prove to be conducive in preventing confusion when encountering terminology related to logic.

By Allah's grace, I studied *Tahdheeb* fully with its commentary twice with two Bandyalwi teachers, in addition to studying *Mirqat*, *Qutbi*, *Meer Qutbi*, *Sullam*, *Mulla Hasan* and some lessons in *Hamdullah* in logic with various teachers. This paper shall also signify the benefit of studying logic especially at a time when some people are discouraging its pursuit. People are enemies of what they do not know.

May the reward of this effort be passed to my teachers and grand teachers, in particular, *Imam al-Ilm wa al-Fann*, *Ustadh al-Ulama*, *Allama* Ghulam Muhammad Tonsvi (Allah shower mercy on him), a senior student and deputy of *Ustadh al-Kull* in teaching the *Dars e Nizami*, with whom I studied advanced texts in *kalam*, philosophy, *nahw* and *mantiq* in Pakistan, and also in particular, *Sayyidi* Alahazrat, Imam Ahmad Raza Khan (Allah Almighty shower mercy on him), from whose works I always found light in the mist of confusions.

My wholehearted thanks to my brothers in faith, Mawlana Atta-ul-Haq and Mawlana Ali Moosa from the sixth year, for diligently reviewing this paper.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

خادم نعال العلماء

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Birmingham, UK

12/11/18

Section 1. The Classification of *Tasawwur* and *Tasdeeq*

➔ 15 قسما للعلم الحسولي الحادث

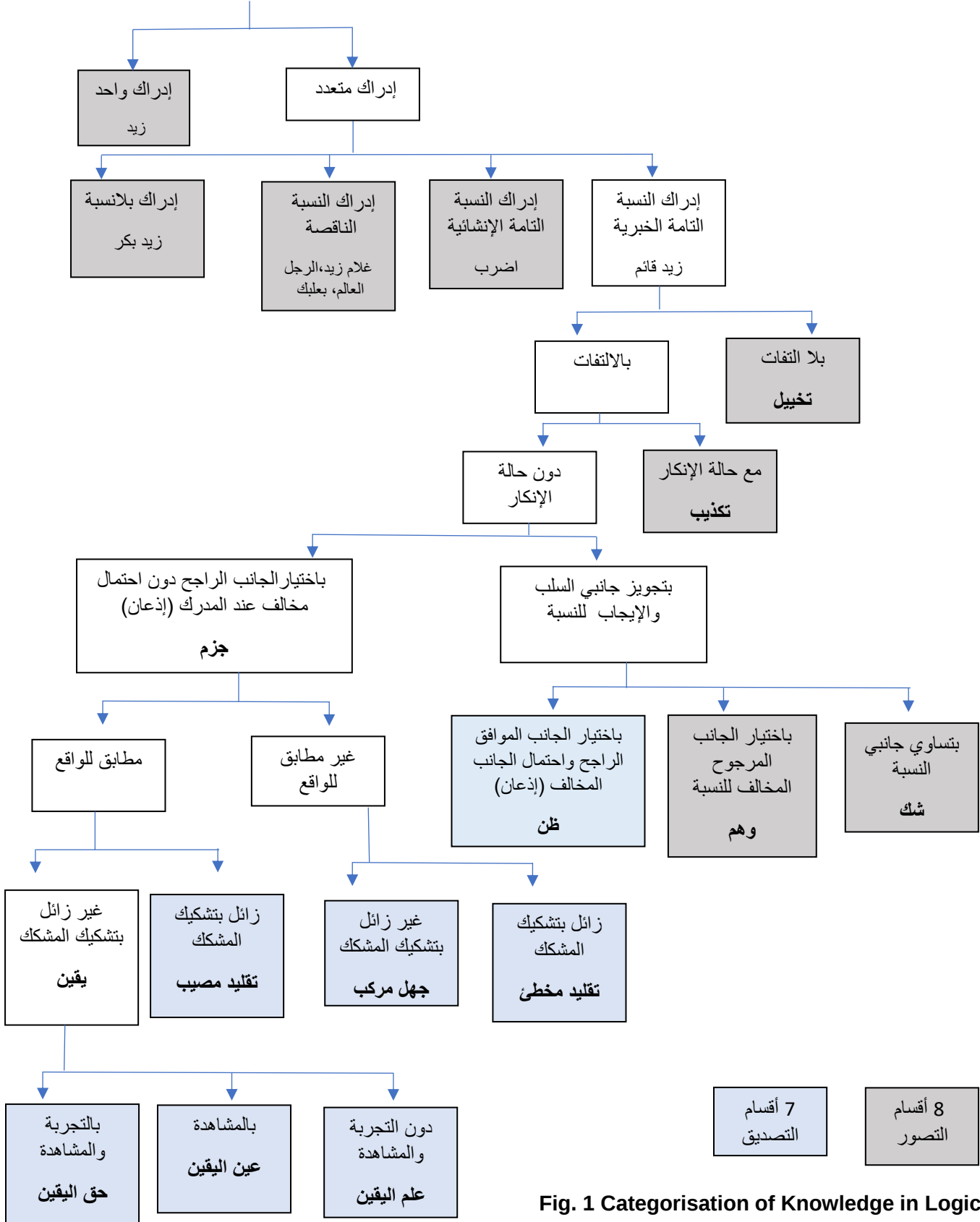


Fig. 1 Categorisation of Knowledge in Logic

قال العلامة سعد الدين التفتازاني رحمه الله تعالى في متن التهذيب: العلم إن كان إذعانا للنسبة فتصديق وإلا فتصور انتهى

Imam S'ad al-Din al-Taftazani (Allah have mercy on him) said in the primer of *Tahdheeb*: 'Knowledge, if it is affirmation of the ascription (*nisbah*), it is *tasdeeq* otherwise it is *tasawwur*'.

1. Commentary

There are 13 various definitions for *ilm* in *mantiq*. One of the definitions – mentioned by Abdullah Yazadi in *Sharh al-Tahdheeb* – is 'the attained image of a thing in the mind', e.g. the attained image of Bakr in the mind. Logicians agree that knowledge means, 'the thing by which there is disclosure', i.e. in the mind (ما به الانكشاف). However, their difference is regarding what it applies to (مصدق). According to Yazadi's definition, 'the thing by which there is disclosure' is 'the attained image' as opposed to 'attaining an image in the mind'.¹ Thus, *idrak*, *mabda al-inkishaf* and *mutlaq al-ilm* are synonymous terms denoting 'cognition'.

Attained contingent *ilm* (*mutlaq ilm husuli hadith*) is principally 2 types, *tasawwur* and *tasdeeq*. If a person affirms a *nisbah tammah khabariyyah* (ascription in a declarative sentence), the knowledge of that ascription is *tasdeeq*, otherwise it is *tasawwur*.² For example, Zaid heard Bakr say, 'the universe is contingent', and thus its *nisbah* registered in his mind. After thinking of whether the *nisbah* in his mind exists, he affirmed it does. This affirmation (*idh'aan/Itiqaad*) is *tasdeeq*. His cognition of 'the universe', 'contingent' and the positive ascription between the subject and predicate (*nisbah tammah khabariyyah*) are all *tasawwur*. We may refer to *tasawwur* as 'conceptualisation' or 'non-propositional apprehension' and *tasdeeq* as 'judgement' or 'propositional apprehension'.

Tasdeeq can be positive (*ijabi*), as in 'the universe is contingent', or negative (*salbi*), as in the affirmation of 'the earth is not above us'. *Ijab* means affirmation of the occurrence (*wuqu*) of a *nisbah khabariyyah*, and *salb* means affirmation of the lack of occurrence (*la-wuqu*) of a *nisbah khabariyyah*.

Depending on the type of sentence (*hamliyyah*, *shartiyyah muttasilah* or *munfasilah*), the *nisbah* in *tasdeeq* can be *hamli*, *ittisali* or *infisali*; all of which can be positive or negative. Hence, the *nisbah* in the definition of *tasdeeq* is 6 types (3x2).

¹ Knowledge therefore is a *maqulah of kayf*, as opposed to 'attaining an image' which is a *maqulah of infi'al*. See *Nibras* (p.55) for interesting details.

² I have avoided the debate over *tasdeeq* being *idrak* or from the *lawahiq* of *idrak* while the *tahqeeq* is that it can be both. See *Hamdullah* (p.5), *Hashiya Tawnki* (p.6), *Hashiya Balyawi ala Sullam* (p.13), *Dustur al-Ulama* (1:309) and *Hashiya Meer Zahid ala Sullam*.

2. Classification of *ilm* in logic

Tasawwur is 8 and *Tasdeeq* is 7 types, resulting in 15 types of knowledge.

The 8 types of *tasawwur* are as follows:

- 1) *Idrak* (cognition) of a single thing, e.g. the mere concept of Zaid without ascribing any information to him
- 2) *Idrak* of two or more things without any *nisbah*, e.g. *idrak* of 'Zaid, Bakr'
- 3) *Idrak* of two or more things with a *nisbah naqisah* (the ascription given in a phrase *murakkab ghayr mufeed*), e.g. *idrak* of the possessive phrase, 'book of Zaid'
- 4) *Idrak* of two or more things with a *nisbah tammah insha'iyyah*, e.g. 'لا تضرب', 'لا تضرب'

Note: The above 4 *tasawwurat* are not usually given specific names.

- 5) تخيل (*Takhyeel*): *Idrak* of two or more things with a *nisbah tammah khabariyyah* without paying attention to it, e.g. *idrak* of the sentences of people in the market whilst passing them without registering in the mind.³
- 6) تكذيب (*Takdheeb/Denial*): *Idrak* of two or more things with a *nisbah tammah khabariyyah*, whilst paying attention to it and denying it, e.g. a Muslim's cognition of 'An idol is God' and a non-Muslim's cognition of 'Muhammad (upon him peace and blessings) is the Messenger of Allah'.⁴
- 7) شك (*Shakk/Doubt*): *Idrak* of two or more things with a *nisbah tammah khabariyyah*, whilst paying attention to it and without denying it, in which the perceiver's reason considers both sides (negative/positive) of the *nisbah* equally valid, e.g. *idrak* of a person, who doubts the existence of Allah Almighty, of the statement 'Allah exists', and a Hanafi jurist's *idrak* of 'the donkey's remnant water is purifying'.
- 8) وهم (*Wahm/Outweighed Probability*): *Idrak* of two or more things with a *nisbah tammah khabariyyah*, whilst paying attention to it and not denying it, in which the perceiver's reason validates disparity of both sides of the *nisbah* and comprehends the outweighed (unlikely/*marjuh*) side. This can be in relation to both affirmation or negation. For example, *idrak* of the opposite meaning of a trustworthy person's statement, 'Bakr is standing', i.e., to consider for Bakr to not be standing as something unlikely because of the speaker's

³ Another definition for *takhyeel* is, '*idrak* of a *nisbah tammah khabariyyah* which does not have two equal possibilities or a weak possibility, and neither is it denied', and thus this definition of *takhyeel* differentiates it from *shakk*, *wahm* and *takdheeb*. For example, the *idrak* of a sentence uttered by an insane person. A third meaning for this term will be mentioned later.

⁴ Note that *takdheeb*, *shakk*, *yaqeen* etc. are all *baseet* (noncompound/simple) in their meanings (*Hamdullah*, p.19, *Hashiya Sialkoti ala al-Qutbi*, p.69), but this commentary aims to 'explain' their meanings broadly and not give precise definitions here. See *Fa'idah 2* for precision.

trustworthiness. Similarly, the *idrak* of 'Zaid is alive' when he has been missing for over 60 years is *wahm* since this is a weak possibility (*ihimal da'eef*).

The 7 types of *tasdeeq* are as follows:

- 1) ظن (Probability): Whilst paying attention to it and not denying it, the *idrak* of two or more things with a *nisbah tammah khabariyyah* in which a perceiver's reason validates disparity in both sides of the *nisbah* and comprehends the preponderate (likely/*rajih*) side. This can be in relation to both affirmation or negation. For example, the *idrak* of the positive meaning of a trustworthy person's statement, 'Bakr is standing', or *idrak* of the negative meaning of a trustworthy person's statement, 'Zaid is not standing', because the speaker is trustworthy. Similarly, the affirmation of 'Bakr is dead' if he has been missing for over 60 years is *zann*.⁵

Note: *Jazm* is the second principal type of *tasdeeq* and it divides into three categories, which are then further subdivided into another three categories. For this reason, firstly a generic definition of *jazm* is provided, proceeded by the six separate definitions respectively.

جزم (*Jazm*) is the *idrak* of two or more things with a *nisbah tammah khabariyyah*, in which reason comprehends only the dominating/preponderate side of the *nisbah* without validating an opposing outweighed side. This is sought whilst paying attention and is without denial. For example, a person's *idrak* of the positive meaning to a trustworthy person's positive statement, 'Bakr is standing', without considering the opposite meaning to be valid. Likewise, *idrak* of the negative meaning to a trustworthy person's negative statement, 'Zaid is not standing', without considering the opposite meaning to be valid is also an example of *jazm*. In simple terms, *jazm* is a resolute acceptance of an ascription in a declarative sentence.

***jazm* is divided into the following 6 types:**

- 2) تقليد مخطئ (Fallacious Imitation): The *jazm* that does not correspond to reality and is eliminated by casting doubt. For example, a Qadiyani commoner's affirmation of 'Mirza Qadiyani was a Messiah'.
- 3) جهل مركب (Compound Ignorance): The *jazm* that does not correspond to reality and is not eliminated by casting doubt. For example, a Qadiyani scholar's *idrak* of the statement 'Mirza Ghulam Ahmad was a Messiah'.
- 4) تقليد مصيب (Valid Imitation): The *jazm* that corresponds to reality and is eliminated by casting doubt. For example, the layman's affirmation of 'the moon's light is from the Sun'.

⁵ Subsequently, I shall explain that only *zann ghalib* falls under *tasdeeq*.

Note: *Jazm* that corresponds to reality and is not eliminated by casting doubt is called يقين (Certainty).⁶ For example, a Muslim's cognition of 'Allah has no partner' and 'Muhammad (upon him peace and blessings) is the final Messenger'. Similarly, affirmation of 'the sun is bright'.

Depending on its cause, certainty (*yaqeen*) is of 3 types:

- 5) علم اليقين: Certainty that is not based upon experience or observation, e.g. a Muslim's knowledge of 'Paradise exists' which is based on Prophetic testimony.
- 6) عين اليقين: Certainty that is based upon observation only, e.g. the affirmation of 'an aeroplane flies in the air' for someone who has never sat in an aeroplane but has seen it fly.
- 7) حق اليقين: Certainty that is based upon both experience and observation, e.g. the knowledge of 'an aeroplane flies' for a pilot.

These are the 15 types of attained contingent knowledge العلم الحسولي الحادث commonly covered by Bandyalwi teachers in the study of *Sharh al-Thadheeb*.

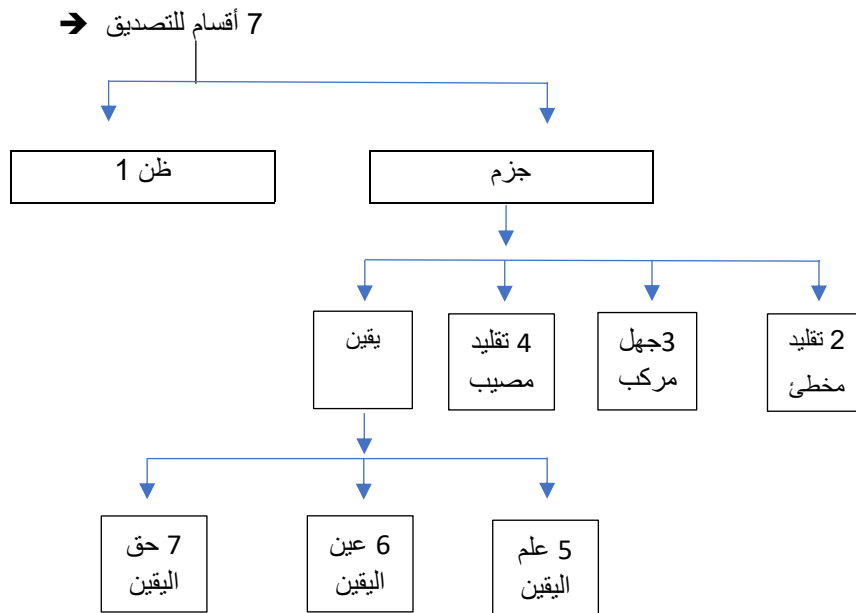


Fig. 2 Types of *Tasdeeq* According to the Popular Categorisation

⁶ Some scholars described the *jazm* as 'firm' (*thabit*) to indicate certainty is not eliminated by doubt. See: *Sialkoti ala-Khayali*.

Section 2. Fawa'id

Fa'idah 1: Alternative Names for Tasawwur and Tasdeeq

The following terms in *mantiq* are alternative names for *tasawwur*:

- 1) تصور فقط
- 2) تصور ساذج
- 3) تصور لاحكم معه (بشرط لاشيء)

The following terms in *mantiq* are alternative names for *tasdeeq*:

- 1) حكم
- 2) إذعان
- 3) تصور معه حكم (بشرط شيء)

Note: *Tasawwur* is also synonymously used with *ilm/idrak* having a broader context. Thus, it refers to both *tasawwur* and *tasdeeq* defined above. This *tasawwur* is called تصور مطلق and تصور⁷. لا بشرط شيء

Fa'idah 2: A Short Method to Memorise Key Terms

An effective way to remember key terms in the classification of knowledge is by gathering and confining the possibilities as follows:⁸

You will either have *jazm*⁹ regarding the positive or negative ascription in a sentence or you will not.

- a) If you have *jazm* regarding the ascription, it will either be according to reality or it will not be according to it. If it is according to reality, then it is either unchangeable or changeable. If it is unchangeable, it is 'certainty' (*yaqeen*). If it is changeable, it is 'valid imitation' (*taqleed museeb*).¹⁰ If it is not according to reality, it is either unchangeable or changeable. If it is unchangeable, it is 'compound ignorance' (*jahl murakkab*). If it is changeable, it is 'fallacious imitation' (*taqleed mukhti*).¹¹

⁷ See Meer Qutbi and Hashiya Sialkoti on Qutbi with Sharbini for the implications of these names.

⁸ Refer to chart no. 1 to visualise this confinement.

⁹ *Jazm* is an *idh'aan* of the preponderate side without validating an opposing possibility. Thus, *zann* is not *jazm*.

¹⁰ Unchangeable (*thabit*) means it cannot be changed by casting doubts (*tashkeek*).

¹¹ *Dustur al-Ulama*.

- b) If you don't have *jazm* regarding the ascription, and both sides of it are equal, it is 'doubt' (*shakk*). If they are not equal, then the dominated side is 'outweighed probability' (*wahm*) and the dominating side is 'probability' (*zann*).¹²

Below are precise definitions to these key terms:¹³

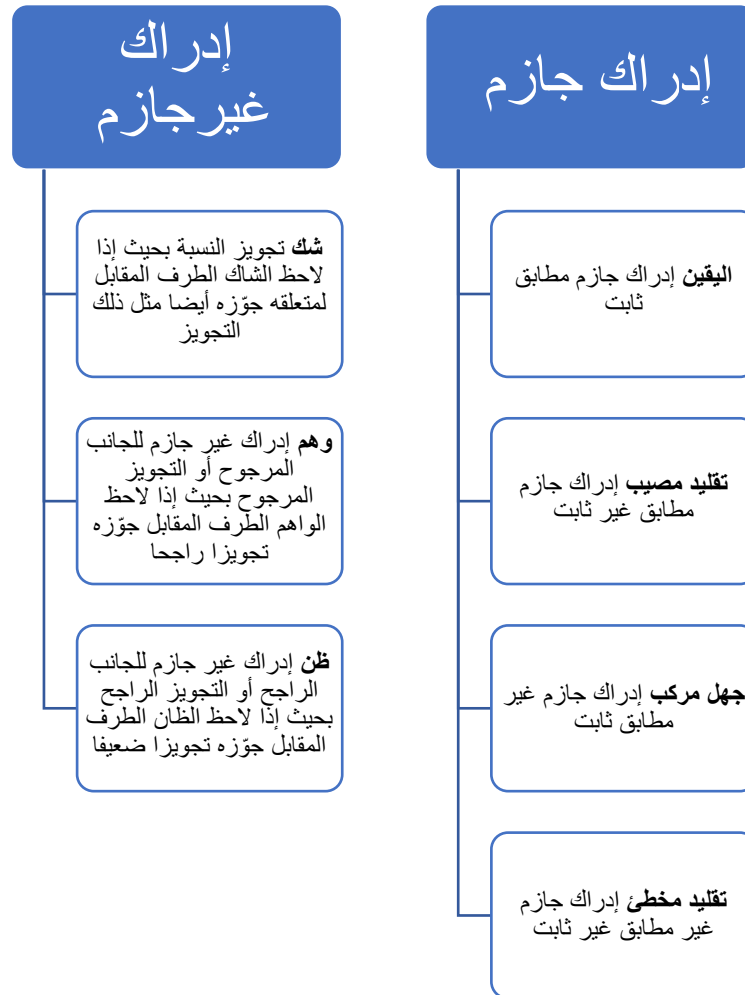


Fig. 3 Precise Arabic Definitions for Key Types of *Tasawwur* and *Tasdeeq*

Fa'idah 3: Types of Zann

Depending on the perceiver's inclination towards the opposing possibility, probability is of 2 types:

- 1) الظن الغالب (Preponderate Probability): Whilst paying attention to it and not denying it, the *idrak* of two or more things with a *nisbah tammah khabariyyah* in which reason validates disparity in both sides of the *nisbah* and comprehends the preponderate (likely/*rajih*) side.

¹² *al-Ahla Min al-Sukkar*. A full confinement has not been done here as it is obvious from chart no. 1.

¹³ Based on *Dustur al-Ulama*, *al-Ahla Min al-Sukkar*, *Hashiya Sialkoit ala al-Khayali*, *Hamdullah* and *Hashiya Tawnki*, and considering these terms are *baseet* (non-compound/simple concepts).

In this *idrak*, the heart ‘entirely’ disregards the opposing outweighed (مرجوح) possibility.¹⁴

This is also called أكبر الرأي and اليقين الفقهي since this is the meaning of certainty in juristic works.¹⁵ We may refer to this as the highest type of *zann*.¹⁶

- 2) الظن المحض (Mere Probability): Whilst paying attention to it and not denying it, the *idrak* of two or more things with a *nisbah tammah khabariyyah* in which reason validates disparity in both sides of the *nisbah* and comprehends the preponderate (likely/*rajih*) side. Nevertheless, the perceiver’s heart does not entirely disregard the opposing outweighed (مرجوح) possibility.¹⁷ When this is contrasted with doubt, it is also called الظن الغالب. We may refer to this as the lowest type of *zann*.

In *al-Mu’tamad*, Imam Ahmad Raza (Allah Almighty sanctify his secret) accurately advocates that only the preponderate probability is *tasdeeq mantiqi*. This is because affirmation (*idh’aan*) of the *nisbah* requires a person’s heart to settle on the *nisbah* and accept it, something which is only present in this type of probability. Thus, mere probability is *tasawwur*. **This augments the types of *tasawwur* to 9, resulting in 16 types of knowledge overall.**

Note: *Zann* may be used in the meaning of certainty¹⁸ as in the Qur’an, Sura Baqarah 2: v46. It may also be referred to as *shakk* as explained in the subsequent *fa’idah*.

Fa’idah 4: Contextualising Shakk

In *lughah*, *shakk*¹⁹ is ‘unconditional hesitation/uncertainty’ (*mutlaq al-taraddud*), whether both sides of a proposition are equal, or one is dominant. Thus, *shakk lughawi* includes mere *zann*. It is in this context that grammarians refer to verbs of *zann* as *shakk* under the discussion of ‘*af’aal al-qulub wa al-shakk*’.²⁰ This meaning is an antonym of *yaqeen* and the word *shakk* has been

¹⁴ Imam Ahmad Raza says, “if the domination [in *zann*] reaches the point where the heart entirely disregards the opposing side, it is ‘preponderate probability’ (*ghalib al-zann/akbar al-ra’y*)” (*al-Ahla Min al-Sukkar*). Although an opposing possibility exists in reality (*nafs al-amr*), the heart of the perceiver does not accept it at all because it is deemed insufficient. For example, certain *fardh* acts in the Hanafi school which are not *fardh* in other schools are proven with this probability. See: *Al-Jud al-Huluw*.

¹⁵ Because of it being certain, jurists thus place it under *jazm*. See *fardh amali* definition in *al-Jud al-Huluw* contrasted with *wajib amali*. We must therefore be mindful of *fiqhi* and *mantiqi* connotations of terms.

¹⁶ *Al-Mu’tamad*.

¹⁷ There remains an inclination towards to the opposing side, even if it is weak. See: *Al-Jud al-Huluw* and *al-Ahla Min al-Sukkar*.

¹⁸ Pointed by Imam Jurjani in *al-Tareefat* and Abu al-Baqa in his *kulliyyat*.

¹⁹ See Abu al-Su’ud al-Hanafi’s *Umdat al-Nazir Sharh al-Ashbah wa al-Naza’ir* for these contexts.

²⁰ *Dustur al-Ulama* and *al-Ahla Min al-Sukkar*.

mentioned in this meaning in the Qur'an, Sura Yunus 10:v94. In simple terms, it means 'lack of certainty'.

Usulis and logicians only refer to the equality of both possibilities as *shakk*.

As for in *fiqh*, jurists may use *shakk* in either of its contexts, as pointed by Hamawi in *Ghamz Uyun al-Basair* and Zarkashi in *al-Manthur*, however they most commonly use it in the *lughawi* context. When *shakk fiqhi* is contrasted with *shakk usuli*, the *lughawi* meaning is intended.

Fa'idah 5: A Different Division of Yaqeen

Depending on the lack of the opposing possibility, certainty is further divided into 2 types;²¹

- 1) اليقين بالمعنى الأخص (Narrowest Certainty): a *jazm* corresponding to reality which is not eliminated by casting doubt and lacks the opposing possibility entirely (لا يحتمل الخلاف أصلاً), i.e. it is rationally impossible according to the perceiver. For example, a Muslim's *jazm* of 'Allah Almighty is One' and 'Muhammad (upon him peace and blessings) is the Final Messenger'. The opposing possibilities are impossible according to Muslims.

If the *nisbah* is from the absolute essentials of Islam, denial of this certainty in Islamic doctrines is *kufr (kalami)* by agreement of jurists and theologians. As for when the *nisbah* is not from the absolute essentials of Islam, denial of this certainty in Islamic doctrines is *kufr (fiqhi)* according to jurists only.²² Additionally, *mufassar* and *muhkam aayaat* of the Qur'an and mass narrated hadiths engender this certainty and the scholars of *usul al-fiqh* name it *qata' akhass*.²³

- 2) اليقين بالمعنى الأعم (Broadest Certainty): a *jazm* corresponding to reality which is not eliminated by casting doubt and holds a rationally possible opposing possibility (احتمال عقلي ممكن), but lacks evidence even its weakest kind (لا يحتمل الخلاف احتمالاً ناشئاً عن دليل).²⁴ This is also called الظن بالمعنى الأعم (Broadest Probability) due to the presence of a merely rational opposing possibility and علم الطمانينة.²⁵ For example, you could be looking at Zaid, but it is rationally possible that it is a

²¹ *Fawatih al-Rahamut, al-Talwih ala al-Tawdih and al-Jud al-Huluw.*

²² *al-Jud al-Huluw (Fatawa Razawiyyah).* *Kufr fiqhi* has several other types too. See: *Ahl-e-Qiblah ki Takfeer* by Mufti Muteurrahman and *al-Mawt al-Ahmar* by Mufti-e-Azam Hind Mustafa Raza.

²³ *Nur al-Anwar with Hashiya Lakhnawi, al-Talwih ala al-Tawdih, Fawatih al-Rahamut, al-Zulal al-Anqa and Tawdeeh al-Mabani* of Mulla Ali Qari.

²⁴ Such a possibility does not change *zann* into *shakk* either. See: *Qawaneen al-Ulama (Fatawa Razawiyyah).* One must differ between *ihimal imkani* (also known as *tajweez aqli*) and *ihimal fardhi* – the former is validated by sound reason and possible whilst the latter is not. See: *Khayali.*

²⁵ *Al-Zulal al-Anqa.* *Zann* in its broadest meaning is a type of *jazm*. *Mutlaq al-Zann (la-bi-shart shay)* -the mother category of *zann akhass* and *a'amm* - therefore does not fall under *jazm* nor *ghayr jazm*, and thus is not a part of our synthesis in chart no.1. *Mutlaq al-Zann* is 'an *idrak* of a *nisbah tammah khabariyyah* which has an opposing possibility'. If the possibility is supported by proof it is *zann akhass*, and if it is merely rational it is *zann a'amm*. One must differ between these variations of the word *zann*.

jinn in his form. This possibility is not supported by evidence, thus the *idrak* of Zaid remains a certainty.²⁶ This is also called *ظن قوي*.

Observational and empirical certainties yield this type of certainty which is also called *yaqeen aadi* (اليقين العادي) – in their specific context - since sound reason customarily does not give any consideration towards a mere unsubstantiated rational possibility.²⁷ For example, if a mud wall is very old, flimsy and losing its mud, it is likely (*maznun*) that it shall fall due to its outward appearance. However, if it is a new, solid brick wall, the possibility that it is about to fall is disregarded, though it is rationally possible. Normally (*aadatan*), such a wall wouldn't fall and thus there is broadest certainty that it is not about to fall.

A Sunni Muslim's belief in the unqualified superiority of Sayyiduna Abu Bakr al-Siddique (Allah be pleased with him) over all other Companions and humans besides the Prophets is certain in this meaning.²⁸ Denial of this certainty is deviance from the Sunni fold as the *nisbah* is from the absolute essentials of Sunni creed (أصول أهل السنة).²⁹ Additionally, *zahir* and *nass aayaat* of the Qur'an and mass narrated hadiths engender broadest certainty, as does a famous report (*khabr mash'hur*). The scholars of *usul* call this *qata' a'amm*.³⁰

Narrowest and broadest certainty are called 'Theological Certainty' (اليقين الكلامي) – in contrast with 'Legal Certainty' (اليقين الفقهي) - because they are accepted in essential doctrinal matters; absolute essentials of Islam and Sunni creed.³¹

ظن غالب and يقين بالمعنى الأعم Fa'idah 6: Distinction Between

Broadest certainty is different to preponderate probability, since the latter has an opposing outweighed (مرجوح) possibility (called *wahm*) due to some evidence, albeit weak and disregarded by the perceiver (سافط الاعتبار).³² Broadest certainty, however, does not have even weak evidence

²⁶ This possibility exists in all *ulum aadiyah* (observational and empirical certainties) and does not negate their certainty. See: *Sharh al-Aqa'id al-Nasafiyyah*, *Sialkoti ala al-Khayali* and *Dasuqi ala Umm al-Baraheen*.

²⁷ *Fawatih al-Rahamut* and *Fath al-Ghaffar Sharh al-Manar*. The certainty that 'Uhud is a mountain of stone' is *aadi* though ration validates (*tajweez aqli*) it is possible for it not to be.

²⁸ The opposing possibility has no supporting evidence and is thus merely rational. See: *Al-Zulal al-Anqa (Fatawa Razawiyyah)*.

²⁹ i.e. doctrines with Sunni consensus. *Al-Zulal al-Anqa* and *Fatawa Razawiyyah* (17:23).

³⁰ *Nur al-Anwar* with *Hashiya Lakhnawi*, *Fath al-Ghaffar* of Ibn al-Nujaym, *al-Talwih ala al-Tawdih*, *Fawatih al-Rahamut*, *al-Zulal al-Anqa* and *Tawdeeh al-Mabani* of Mulla Ali Qari.

³¹ The denial of absolute essentials of Islam is disbelief and of essentials of Sunni doctrine is innovation. *Al-Jud al-Huluw*, *al-Zulal al-Anqa* and *Fatawa Razawiyyah* (17:23). See the quadruple categorisation of doctrines and their proofs in *I'tiqaad al-Ahbab (Fatawa Razawiyyah)*. Allah-willing, it will be translated with a detailed commentary.

³² *Al-Jud al-Huluw* and *al-Ahla Min al-Sukkar*.

for the opposing possibility, and hence why this possibility doesn't exist more than rationally.³³ Both, however, are *idh'aan*, *jazm* and *tasdeeq mantiqi*.³⁴

In broadest certainty, the *mudrik* may have knowledge of an opposing view but because it is without evidence, he considers the difference as an 'unacceptable difference' (*khilaf*) and disregards it.³⁵ However, where there is an opposing possibility, even if it is based on weak evidence, the *idrak* of the *nisbah* is *zann*. Differences among scholars over *zann* are not *khilaf*, rather they are *ikhtilaf*.³⁶

Considering the alternative division of certainty and probability, the types are now refined in the following way:

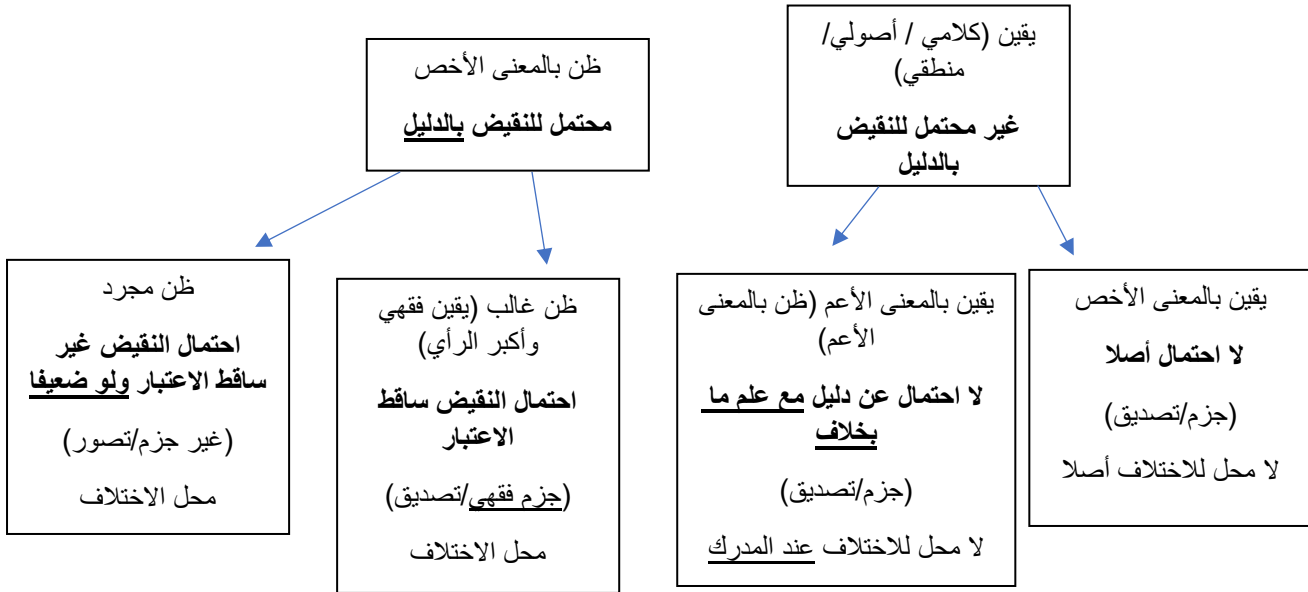


Fig. 4. Refined Classification of Yaqeen and Zann in Context of Tasdeeq Based on Imam Ahmad Raza's Elaborations in Kalam and Fiqh

³³ Even if the *mudrik* is aware that another person upholds an opposing view (*al-Jud al-Huluww* 1:387). In *Fatawa Razawiyyah* (17:23) and *al-Jud al-Huluw*, Imam Ahmad Raza contrasts *yaqeen fiqhi* with *yaqeen kalamī*, which includes *yaqeen a'amm*, indicating they are different.

³⁴ *Al-Mu'tamad al-Mustanad*. *Zann ghalīb* falls under *jazm* as it is called *yaqeen fiqhi* and the opposing possibility is entirely disregarded, therefore it suffices in establishing a *fardh amali* in which the *mujtahid* reaches relative certainty (*qata khass lahu*). See: *al-Jud al-Huluw*.

³⁵ Ibid, *Idhaqat al-Atham* and *al-Zulal al-Anqa*.

³⁶ Ibid. *Ikhtilaf* means it has legal weight; it disallows consensus and renders a matter *zanni* even if accepting the opposing possibility is regarded a mistake by the *mudrik* due to its weakness.

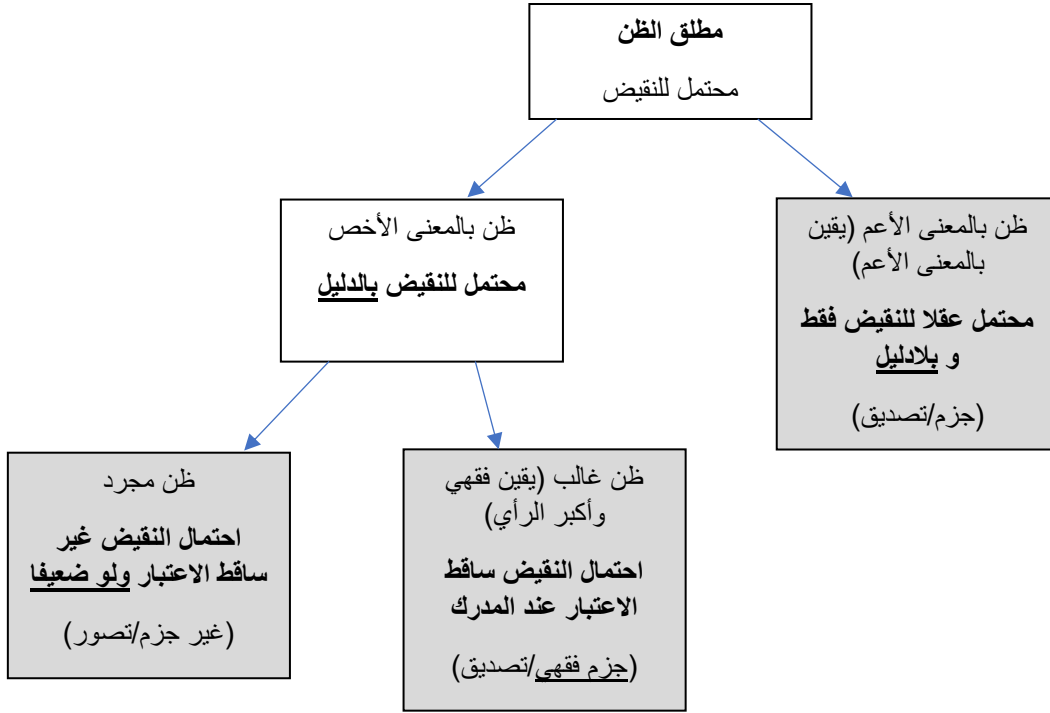


Fig. 5. Refined Classification of Zann Based on Imam Ahmad Raza's Elaborations in *Kalam* and *Fiqh*

Fa'idah 7: Contextualising *Ilm* in *Kalam* and *Fiqh*

In theological *kalam* writings, *ilm* is defined in two slightly different ways:³⁷

1. **Maturidi definition:** 'an attribute (*sifah*) due to which something mentioned (existent or non-existent) becomes clear/elaborate for its possessor' (صفة يتجلى بها المذكور لمن قامت به). This can be interpreted in two ways because 'becomes elaborate':
 - a. could be unconditional (*mutlaq tajalliyy*) to include all cognitions perceived by the senses (*ihsas*),³⁸ *tasawwurat* and *tasdeeqat* whether certain or non-certain. *Ilm* in this context is broad and synonymous to cognition (*idrak*).
 - b. Or it could mean 'entirely elaborate' (*tajalliyy taamm*), i.e. that holds no opposing possibility, to exclude all non-certain *tasdeeqat* (*zann*, *jahl*, *taqleed*)³⁹ and *shakk*, *wahm* and *takdheeb* from the *tasawwurat* due to the presence of an opposing possibility in them.

³⁷ See *Sharh al-Aqa'id al-Nasafiyyah* and *Sharh al-Maqasid* for the subsequent elaborations.

³⁸ To include *ihsas* under *ilm* is the position of Imam al-Ash'ari (*Nibras*, p.56) and Imam Taftazani provided this interpretation to the *maturidi* definition.

³⁹ *Jahl murakkab* and *taqleed* both have a future possibility of changing. See *Jam al-Fara'id* (p.31, ft.14).

2. **Ash'ari definition:** 'an attribute that necessitates a distinction (for that which it is connected to, i.e. the known matter, from that which is not connected to it) that does not hold the opposing possibility (to that distinction)' (صفة توجب تميزا لا يَحتمل النقيض). This definition includes all sensual perceptions, some *tasawwurat* excluding *shakk*, *wahm* and *takdheeb*, and only the certain *tasdeeqat* since the non-certain *tasdeeqat* hold an opposing possibility i.e. *zann*, *jahl*, *taqleed*.⁴⁰

This definition and the second interpretation above are the same and express the narrowest meaning of the word *ilm* (العلم بالمعنى الأخص). Note that correspondence to reality is a condition in this context of *ilm*.⁴¹

Based on the above definitions, *ilm* has two possible contexts in *sunni kalam* texts:

- 1) *Ilm* in the narrowest meaning (العلم بالمعنى الأخص): this is the common context in *kalam* works and refers to sensual perceptions and mental cognitions that do not hold opposing possibilities and includes all certainties in the narrowest and broadest meanings. This is the meaning of knowledge in the following text of *al-Nasafiyyah*, 'the causes of knowledge are 3; the five senses, mass narration and reason'.⁴² The fact that you see your friend Zaid with the possibility that it might be a *jinn* in his form does not negate this knowledge.
- 2) *Ilm* in the broadest meaning (العلم بالمعنى الأعم): this includes *zann*, *yaqeen akhass* and *yaqeen a'amm*.⁴³

Additional Observations:

- 1) *Fuqaha* sometimes use the term *ilm* in the meaning of the highest *zann ghalib*.⁴⁴
- 2) Logicians may use *ilm* to refer to a specific type of *tasawwur* or *tasdeeq* mentioned in fig. 1, thus, here it is in the unconditional meaning of 'an attained image in the mind' or 'cognition' and is *mutlaq al-ilm al-husuli al-haadith*.
- 3) Imam Ahmad Raza states in *Inba al-Hayy* (p.326) that *ilm* according to Muslim theologians is not 'the attainment of an image inside the mind' nor 'a state inside the heart' (*halah fi al-qalb*). An image is attained due to knowledge and not the other way around, as opposed to the opinion of philosophers. Hence, according to Imam Abu Mansur Maturidi,

⁴⁰ Ibid.

⁴¹ *Khayali* (p.35).

⁴² *Al-Ahla Min al-Sukkar* and *al-Jud al-Huluww*.

⁴³ *Sharh al-Aqa'id*.

⁴⁴ As in the *fiqh* of medical treatment jurists say, "if there is *ilm* regarding the efficacy of medicine...". See: *al-Ahla min al-Sukkar*.

'knowledge is a revealing state (*halah injila'iyah*)⁴⁵ due to which something becomes elaborate according to what it is in reality' (حالة انجلانية ينجلي به الشيء على ما هو عليه في نفس الأمر).

Fa'idah 8: A Different Division of Tasawwur

According to the philosophers, *tasawwur* is four types based on its means of attainment and the kind of perceived thing; *ihsas*, *takhyeel*, *tawahhum* and *ta'aqqul*.⁴⁶

1. *Ta'aqqul* (تعقل): *tasawwur* of a universal concept or a particular thing free of substance (جزئي مجرد عن المادة) by means of the 'aql. For example, the *tasawwur* of the word 'human' and of Zaid's 'nafs'. These examples cannot be perceived by the external senses.
2. *Ihsas* (إحساس): a *tasawwur* acquired from the five external senses, e.g. the *tasawwur* of heat and cold, or of the colour of a jumper.
3. *Takhyeel* (تخييل): *tasawwur* of a particular thing with a substance with its form, after it disappears from the outward senses [and registers in the centre of thoughts]. This is also referred to as *Takhayyul*. Note, this term is synonymous between 2 different meanings; this meaning and the one mentioned above in type 5 of *tasawwur*. For example, the *tasawwur* of Zaid when he is absent.
4. *Tawahhum* (توهم): *tasawwur* of non-tangible 'particular meanings' connected with physical objects, as opposed to 'particular entities' with substance, [attained by the internal faculty of *wahm*]. For example, the cognition of 'Bakr's bravery' and 'Zaid's cowardice'.

Sunni theologians do not accept the internal five senses including the centre of thoughts (خزانة) and the faculty of *wahm*, as opposed to the philosophers. Sunni theologians acknowledge, all that the philosophers claim to be attained in the internal senses, is perceived by the 'aql and therefore they accept *takhyeel* and *tawahhum* as types of *idrak* by the 'aql.⁴⁷ Text in the squared brackets within the definitions is to signify the specific view of the philosophers. Since the theologians uphold that only the five external senses and the 'aql perceive information, they claimed that known (*ma'lum*) matters are either *mahsus* or *ma'qul*.⁴⁸

⁴⁵ I.e. an attribute. This is the *mabda al-inkishaf/ma bihi al-inkishaf* and is not the *masdari* meaning of *ilm*.

⁴⁶ *Hashiya Balyawi ala Sullam* (p.13), *Miftah al-Tahdheeb* (p.73) and *al-Tashreeh al-Muneeb* (p.63) explained these are types of *tasawwur*. However, Imam Pirharawi asserts in *al-Nibras* (pp. 54, 57) that *ihsas*, *takhayyul* and *tawahhum* are not *ilm* (*tasawwur*) according to the philosophers but are types of *idrak*. This signifies a broader meaning of *idrak* which comprises *ilm* (*tasawwur/tasdeeq*) and *ihsas* etc.

⁴⁷ See *Dustur al-Ulama*, *Tahdheeb al-Fara'id* (p.57) and *Nibras* (p.54).

⁴⁸ Some theologians argued that 'aql is the only *mudrik* and the five senses are its instruments whereas others have argued both are instruments for the *nafs*. See: *Sharh al-Aqaid* and *Nibras* (pp. 56, 57).

Fa'idah 9: The Meaning of Idh'aan

In the definition of *tasdeeq*, affirmation (إذعان) of the *nisbah tammah khabariyyah* means: 'whilst paying attention to it and not denying it, the *idrak* of two or more things with a *nisbah tammah khabariyyah* in which reason comprehends the preponderate (likely) side of a statement. This is irrespective of whether it validates an unlikely side that the heart disregards (as in *zann ghalib*) or doesn't validate it (as in *yaqeen*, *taqleed*, etc.)'.

In short, the *idrak* that a *nisbah* has or hasn't occurred (وقوع أو لا وقوع) and accepting it (قبول) is *idh'aan*.⁴⁹ To simplify it further, it means to 'affirm and believe' (in Urdu ماننا and Persian گرویدن) as opposed to 'to know' (in Urdu جانتنا). If affirmation is absent, as in the first 9 types of cognition (*idrak*) – including mere probability (*zann mahdh*)-, the attained knowledge is *tasawwur*.

Western philosophy refers to *idh'aan* as 'the propositional attitude of truth'.

***Idh'aan and I'tiqaad*:** *Idh'aan* and *i'tiqaad*, originally, have the same meaning and hence, *zann* is termed '*i'tiqaad*' *rajih*. However, both words sometimes narrowly refer only to *ilm* in the narrowest meaning, i.e. *yaqeen akhass* and *a'amm*.⁵⁰ For example, when theologians say, "a solitary report is not relied upon in *i'tiqaad*", they intend the narrowest meaning of *ilm*. Thus, a solitary hadith can prove probable doctrines⁵¹ ranking below the *usul* of *Ahl al-Sunnah*. *Zann*, *shakk*, *wahm* and *takhyeel* are not types of *i'tiqaad*.

***Idh'aan and Hukm*:** *Idh'aan* is also called *hukm*. However, *hukm* has four meanings; the predicate (*mahmullmahkum bihi*), the ascription (*nisbah tammah khabariyyah*), the affirmation of the *nisbah* (*idh'aan*) and the statement consisting of the *nisbah tammah khabariyyah*.⁵²

Fa'idah 10: Three Types of Idh'aan/Tasdeeq Lughawi

Depending on what the affirmation (*idh'aan*) is connected to (باعتبار متعلق الإذعان), Sayyid Meer Zahid, Mulla Mubeen and Mawlana Abdullah Tawnki mention that *tasdeeq lughawi*, i.e. *idh'aan*, is three types:

- 1) The affirmation that the *nisbah tammah khabariyyah* exists, i.e. that the predicate is established for the subject, regardless of whether it is true or not. This is the first affirmation a person makes. For example, the affirmation of 'Zaid is standing'.⁵³

⁴⁹ *Dustur al-Ulama* (1:27).

⁵⁰ *Al-Jud al-Huluw* and *al-Ahla Min al-Sukkar*.

⁵¹ As in the *Thabitaat Muhkamah* and *Zanniyaat Muhtamalah*. See: *I'tiqaad al-Ahbab* and *Sharh al-Aqa'id al-Nasafiyyah*.

⁵² See *Hashiya Tawnki*.

⁵³ Here the root meaning of *tasdeeq*, i.e. truth, is disregarded.

- 2) The affirmation that the *nisbah* corresponds to reality and that the statement is true. This is the second affirmation a person makes. For example, the affirmation, 'it is true' in relation to 'Zaid is standing'.
- 3) The affirmation that the person therefore is true. This is the third affirmation. For example, the affirmation of 'The utterer of "Zaid is standing" is truthful'.

The *tasdeeq* intended in the text of *Tahdheeb*, and in all texts of *mantiq*, is the first affirmation.⁵⁴ The first *tasdeeq* is *lazim* to the second and third types but can separate from them as they are not *lazim* to it. *Tasdeeq mantiqi* therefore is *akhass mutlaq* in relation to *tasdeeq lughawi*.

Fa'idah 11: Knowledge in Western Epistemology

In western philosophy, knowledge is studied in the discipline of epistemology. Knowledge is various types:

- 1) Procedural Knowledge (Imperative Knowledge):⁵⁵ this is the 'know-how' of something and is exercised in the performance of an act. An example for this is, knowing how to read and write or to build a car.
- 2) Knowledge by Acquaintance: this is 'knowledge of' something by direct awareness and it is non-propositional. For example, knowledge of your book's existence.
- 3) Propositional Knowledge (Knowledge by Description): this is 'knowledge that', which is expressed in declarative sentences (that hold truth value). For example, knowing that 'Joe is small'.

An assertion, which has a truth value, can be true or false depending on its correspondence to reality. A true assertion consists of a proposition, which can be justified with evidence such as a reliable testimony or perception, etc. In western philosophy, the discussion of knowledge primarily revolves around propositional knowledge and is defined as, 'justified true belief' (JTB).⁵⁶ This definition has the following three elements:

1. **Belief:** Knowledge requires belief, i.e. a propositional attitude of truth towards something. For example, someone seeing a car and having a propositional attitude of truth towards it being a car, is a belief. Hence, if *p* doesn't believe in *x*, *p* doesn't know *x*. Therefore, *takdheeb* of a proposition is not knowledge in the western approach.

⁵⁴ See Hashiya Tawnki, Imam Ahmad Raza's *al-Mu'tamad*, *Dustur al-Ulama*, *Sharh al-Maqasid*, *Nibras*, *Sharh al-Aqa'id al-Jalaliyyah* and *Sialkoti ala al-Khayali* for the examination of *tasdeeq mantiqi*, *lughawi* and *shar'i*. If Allah wills, their summary shall also be compiled.

⁵⁵ This is *ilm* in the meaning of *malakah*.

⁵⁶ See <https://plato.stanford.edu/entries/epistemology/#JTB> for an introduction to western epistemology and differences on defining knowledge, covering evidentialist vs. reliabilist approaches to justification and the Gettier problem to JTB. The cited definition is from Plato.

2. **Truth:** Beliefs can be false if the propositional attitude does not correspond to reality, but knowledge cannot be false. Knowledge always corresponds to reality thus false propositions cannot be known.⁵⁷ For example, if you believed there is a treasure box beneath your garden and it turns out this is false, you did not have knowledge of there being a treasure box underneath the garden, rather you had a false belief. Hence all *tasdeeqat* that do not correspond to reality, are not knowledge according to this approach.
3. **Justification:** There must be a justification for the belief. For example, if what you see is a car, your belief of it being a car is justified by first person observation. Getting something right accidentally is not a justification for one's belief and therefore is not knowledge. For example, if you were accidentally right that your mother is downstairs at this very moment, it is not classed as having knowledge of her being downstairs because it is not justified; it is by luck.

This epistemological concept of knowledge refers to *tasdeeqat* only, which correspond to reality, and consists of:

- 1) *Ilm al-yaqeen, ayn al-yaqeen, and haqq al-yaqeen* which are all justified true beliefs.
- 2) Valid imitation, since imitating someone deemed reliable or about whom you have a good opinion is a justification like testimony.
- 3) *Zann* that corresponds to reality, since the testimony of a reliable person⁵⁸, which is a form of acceptable justification, does not yield certainty and thus such *zann* must be included in this definition.

This epistemological notion of knowledge does NOT refer to:

- 1) *Tasawwurat*, since they lack a propositional attitude of truth (belief). *Tasawwurat* fall under non-propositional knowledge or knowledge by acquaintance.
- 2) *Tasdeeqat* that do not correspond to reality, i.e. compound ignorance and fallacious imitation.

Conclusions

- The image of the *mahkum alayh (mawdu)*, *mahkum bihi (mahmul)* and of their *nisbah* are all *tasawwurat*; *tasdeeq* is only the affirmation. This view of the philosophers, being the soundest, is contrary to Imam al-Razi (upon him be mercy) who considers *tasdeeq* to be the combination of all these three with affirmation.

⁵⁷ This approach to knowledge acknowledges that an objective reality to the world exists.

⁵⁸ Other than Prophets. Hadiths become doubtful and probable in historic attribution due to the narrators.

- *Tasawwur* can be *bi-shart shay (tasdeeq)*, *bi-shart la-shay (tasawwur sazi)* and *la bi-shart shay (mutlaq tasawwur synonymous to mutlaq ilm)*.
- *Tasdeeq* in the Arabic language, i.e. *idh'aan*, has 3 possible meanings, and only meaning 1 mentioned above is *tasdeeq mantiqi*.
- The *nisbah* in *tasdeeq* can be of 6 types; (*hamli/ittisali/infisali*) x (*ijabi/salbi*).
- Each of the 15 types of knowledge are either dependent or independent of contemplation (*nazar/fikr*), thus *tasawwur* and *tasdeeq* are either *nazari* or *badihi*, and therefore attained knowledge is of 30 types ((8 *Tasawwurat* + 7 *Tasdeeqat*) x *Badihi/Nazari* = 30 Types).
- *Huzuri* knowledge, as well as *husuli qadim*, are not subdivided into these types, and hence they are neither *badihi* nor *nazari*. Note that the *mutakallimeen* do not accept the philosophical division of attained knowledge into pre-eternal and contingent.
- Imam Ahmad Raza added *zann mahdh* to the list of *tasawwurat*.
- *Jazm* (resolute affirmation) is 6 types; fallacious imitation, compound ignorance, valid imitation, *ilm al-yaqeen*, *ayn al-yaqeen*, *haqq al-yaqeen*.
- Imam Ahmad Raza advocated that *zann ghalib* is also *jazm/yaqeen* in *fiqh*.
- *Yaqeen* in *fiqh* is *zann ghalib*, whereas *yaqeen* in *aqidah* and *usul al-fiqh* is of 2 types; *akhass* and *a'amm*.
- *Ilm*, *idh'aan*, *i'tiqaad*, *yaqeen*, *zann* and *shakk* have various meanings in various disciplines.
- *Ilm* in *kalam*, in the broadest meaning, includes *zann* and in the narrowest meaning refers only to narrowest and broadest certainties.
- *Zann* can be divided in different ways; *zann a'amm* and *akhass* as opposed to *zann ghalib* and *zann mahdh* which are types of the latter.
- *Zann* may refer to *yaqeen* while this is rare.
- *Shakk lughawi fiqhi* refers to the *mantiqi shakk* and *zann* as opposed to *usuli shakk* which is the same as the *mantiqi* meaning.
- *Shakk* is used in the meaning of *zann mahdh* in *ilm al-nahw*, e.g. in the name '*af'aal al-qulub wa al-shakk*'.
- *Takhyeel* has three possible meanings in logic.
- Sunni theologians accept *takhyeel* and *tawahhum* as types of *tasawwurlidrak* but do not believe in the internal senses.
- *Hukm* has four different meanings.
- *Yaqeen a'amm* (broadest certainty) and *zann ghalib* (preponderate probability) are different types of knowledge.
- *Yaqeen aadi*, i.e. certainty present in *ulum aadiyyah*, is *yaqeen a'amm* such as in the certainty that 'Uhud is a mountain from stone'.

- *Yaqeen kalami* includes *yaqeen a'amm* (broadest certainty).
- *Yaqeen*, according to its means, is 3 types; *ilm al-yaqeen*, *ayn al-yaqeen* and *haqq al-yaqeen*.
- The western epistemological understanding of knowledge is narrower than *idrak/ilm husuli haadith* and refers to only *tasdeeqat* that correspond to reality with a justification. It comprises all types of *yaqeen*, *zann* that corresponds to reality and valid imitation.

I encourage students to read this paper several times to draw maximum benefit and ask them to pray for my forgiveness without accountability and acceptance in the court of Allah Almighty.

والحمد لله أولاً وآخراً

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